THE Ahmadiyya Gazette USA

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ

January - February 2003 Musleh Maud Number

Hazarat Khalifat-ul-Masih, II offering prayers in Hoshiarpur India after proclaiming that God has revealed to him that he is the Musleh Maud as prophosized by Hazrat Masih-e-Maoud (peace be upon him). For the details of the prophesy about Musleh Maud, *please see inside, page number 13*

Translation of the Letter Recently Received By Amir Jamat USA, From Khalifat-ul-Massih IV

London
02/01/03

Dear Respected Dr. Ahsan Zafar Sahib, Amir Jama'at Ahmadiyya, USA

Assalamo Alaikum wa Rahmatullah wa Baratuhu

I have received your letter on behalf of kind-hearted members of Jama'at Ahmadiyya, USA. May Allah, reward you all. A generous gift of $25,000 presented by Jama't, USA is a highly admirable act of generosity. MashAllah, Chashm-e-Baddoor and May Allah highly reward you all both in this world and the hearafter. I pray to Allah, the Exalted, that may He elevate the degree of faith and piety of the generous members of the Jama'at, USA and may He expand their wealth and spirituality, extraordinarily.

Convey my sincere Salam and a happy new year to all the members of Jama'at Ahmadiyya, USA.

May Allah be with you,

Wassalam
Humbly,

Mirza Tahir Ahmad
Khalifat-ul-Massih IV

Announcement from Editorial Office of Ahmadiyya Gazette, USA

We are thankful to all who sent us suggestions and who volunteered to perform various tasks regarding the processes of selection of material and packaging of the material for Ahmadiyya Gazette, USA. May Allah give them reward for their sincerety. We continue to ask for prayers and seek suggestions to improve quality of Ahmadiyya Gazette, USA. Please email us your suggestions and articles to **gazetteusa@yahoo.com**. In case you don not have access to internet, please mail the same to the address given below or fax us at the number given below. Furthermore, all presidents and auxiliaries of various Jama'ats are encouraged to send reports of important events and activities via email or via regular mail to:

Editors, Ahmadiyya Gazette
15000 Good Hope Road
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or fax to (301)879-0115.

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From The Holy Quran

He is Allah and there is no god beside Him, the Knower of the unseen and the seen. He is the Gracious, the Merciful.

He is Allah and there is no god beside Him, the Sovereign, the Holy One, the Source of peace, the Bestower of security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allah, far above that which they associate with Him.

He is Allah, the creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise.

(Holy Quran 59: 23-25)

Sacred Sayings of the Holy Prophet Muhammad

(Peace and Blessings of Allah be on him)

When the Messenger of Allah (peace be upon him) rose at night for prayer, he would say: I turn my face in complete devotion to One Who is the Originator of Heaven and Earth and I am not of the polytheists. Verily my prayer, my sacrifice, my life and my death are for Allah, the Lord of the worlds. There is no partner with Him; this is what I have been commanded and I am of the believers. O Allah, Thou art the King, there is none worthy of worship except Thee, Thou are my Lord, and I am Thy servant. I wronged myself and make a confession of my sins. Forgive all my sins, for no one forgives the sins but Thee, and guide me in the best conduct for none but Thee guideth anyone. Remove sins from me, for no one else but Thou can remove sins from me. Here I am at Thy service, and Grace is to Thee and the whole of good is in Thy hand, and one cannot come close to Thee through evil. My power as well as is due

to Thy grace and I turn to Thee, Thou art blessed and Thou art exalted. I seek forgiveness from Thee and turn to Thee in repentance. When he bowed, he would say: O Allah, it is for Thee that I bow. I affirm my faith in Thee, I submit to Thee, and submit humbly before Thee my hearing, my eyesight, my bones, my sinews. When he would raise his head, he would say: O Allah, our Lord, praise is due to Thee, which fills the Heavens and

From the Writings of the Promised Messiah
(Peace be on him)

The Grace of God Covers Everything

God is the light of the heavens and the earth. Every light that is visible on the heights or in the valleys, whether in souls or in bodies, whether personal or impersonal, whether apparent or hidden, whether in the mind or outside it, is a bounty of His grace. This is an indication that the general grace of the Lord of the worlds envelops everything and nothing is deprived of that grace. He is the source of all grace, is the ultimate cause of all lights and is the fountainhead of all mercies. His Being is the support of the universe and is he refuge of all high and low. He it is Who brought everything out of the darkness of nothingness and bestowed upon everything the mantle of being. No other being than Him is in himself present and eternal or is not the recipient of His grace. Earth and heaven, man and animals, stones and trees, souls and bodies, have all come into existence by His grace.

(Braheen-i-Ahmadiyya, Ruhani Khazain, vol. 1, p. 191-192, footnote)

Attainment of Inner Peace
By Hadhrat Mirza Tahir Ahmad (aba)

Hadhrat Mirza Tahir Ahmad, the Fourth Head of the Ahmadiyya Muslim Community, on various occasions, offers people from different faiths and beliefs the opportunity to put to him any questions or issues of interest to them. Presented below is the answer given by Hadhrat Mirza Tahir Ahmad to a question which was raised at a session held in Cologne, Germany, on 21 August 1996. This has been transcribed by Amatul-Hadi Ahmad.

Questioner: There are many people who have no inner peace. What does Islam say about this?

Hadhrat Mirza Tahir Ahmad: The idea of 'inner peace' is something which is not properly defined. Unless it is well defined you cannot attempt to attain it. Peace is a concept which differs among the different schools of philosophies. For instance, the Yogic peace has a different meaning. It only means that by exercise or by delving deeper

into one's soul, a person finds himself to be without any agitation. So, the absence of agitation in man's desires is called peace. A similar concept of peace is found in Buddhism as well as in some other Chinese religions. For instance, in Taoism, peace means delving deeper into one's own soul until one strikes the fountain-head of truth. So what is called Buddha in Buddhism is called Tao in Taoism, which means truth that is found in every nature - so when you reach truth, you reach peace. This is a different view about peace which is found in various oriental religions. However, in the major divinely revealed religions of the world, which are Judaism, Christianity and, at the end, Islam, peace is not just one dimensional or individual concept. Peace is, first, to be at rest with one's own desires and ambitions and having a balance, which is an internal affair, and then, secondly, to have peace with the world around and to assure everyone that one poses no threat of danger to them - 'no danger will emanate from me in the other's direction'. It is this wider concept of peace which you find in major religions. In this concept of peace, no one can be at peace with himself until he is also at peace with his neighbors and with others. This is also the concept of peace in Islam.

In Islam the concept of peace is two-fold. Firstly, to be at peace with God and then, secondly, to be at peace with oneself and with the rest of the world.

The concept of peace in Islam is the most comprehensive of all the religions and philosophies that I have just mentioned and the key to it lies in the fact that in Islam the word 'peace' does not only mean to be at rest or to have a compromise of a perfect understanding with the rest of the world. It also means submission. The meaning of this one single word has two aspects. One is peace as ordinarily understood and the other is peace in the sense of submission. So, according to the Qur'anic concept of peace, no peace on earth can ever be conceived, not to mention established, by human effort. It cannot even be conceived theoretically without man finding God, the Creator, without recognizing the hand of the Creator universally at work in nature. So, once man recognizes his Creator then the second step is to be at peace with him and this peace has this dual meaning: Firstly, you are not to do anything which creates a distance between you and the creator, and secondly, submission. So, both these meanings join hands at this stage. Submission to the will of God is the only means of attaining peace with God and this is a declaration which is proven by human experience. It has a profound wisdom which is universally experienced by man. If children are at peace with their parents, it is impossible for them to defy their orders and wishes and yet be at peace. Hence, if you delve deeper into the meaning of peace you will realize that ultimately the meaning of peace is submission. If you submit to the authority or the will or the desire of someone so completely that nothing in you is at war with the desire, will, or the way of life or the style of someone whom you love, (you will be at peace with that person). Unless you do this, you can't get peace. So in Islam the journey to peace begins with the attainment of peace with your Lord the Creator and for this you must understand his attributes. We must know what He is and this in Islam cannot be achieved through delving deeper into yourself because you can make many mistakes. If there is a God, He has to be an external reality. If He is an external reality, then He must introduce himself to man and that is what actually happened in all the divine religions - it was God who revealed himself to mankind. It was never man or woman who by his/her own efforts reached God, without help from God. First this much should be understood. I will then come to the latter part of the concept of peace, peace within a person and peace between people.

The questioner has asked a very profound question and to give a brief answer is extremely difficult. So I am trying to build the answer little by little, in different sections. I hope you will bear with me and understand

that your question needs to be answered logically, in detail, with regard to its various aspects. First of all, I return to the idea of finding peace with God. Why is this essential? Why is it that no peace can be established without returning to God? God is the ultimate reality who has created human beings according to his own attributes and peace means a complete balance between man's attributes and the attributes of God. When there is no friction in any aspect of human behaviour caused by being at variance with God's attributes, this then is the ultimate peace. No other definition of peace can hold good but this one which can be explained and demonstrated at length but I am trying to make the answer brief and that is why I have just claimed it. If you think deeper on this question, I am sure you will agree with this claim that man's attributes can only find peace when they find themselves at one with God's attributes. Whenever the two join, they become alive and there is peace Whenever they are at war, there is friction, and there is disturbance, psychological as well as otherwise. It is the disturbance which is created within humans which causes all the disturbances in human relationships with each, other and in the international relationships between people and between states.

I can explain this by demonstrating to you how man's attributes can become at one with God's attributes. But what do I mean by that? Everybody knows that in almost all religions, God is defined alike in his attributes, alike in almost all religions. They differ with each other in other things, but the concept of God is expressed as perfect goodness. No flaw can be attributed to God's attribute or behavioural conduct, in the concept of God in any religion. All tell universally that God is true. All claim universally that God is just. All claim, without variance, that God is compassionate, merciful, forgiving. Now, these are the attributes that I had in mind when I said human attributes must come at one with God's attributes and there you can never be mistaken about peace. Let's begin with truth.

Only when man becomes true can he find peace with himself; otherwise he will claim to be something while deep inside he knows he is not that something. There will always be contradiction between man and his soul as long as he is not true. So, truth is the most important fundamental first step towards peace and this is the meaning of becoming like God. You cannot be God but you can imitate God in all the good attributes of God which we have also received from God as his creation and when you become true to yourself only then will you be able to become true to your children, your husband, your wife, your relatives and your society and when you enlarge the role of this single factor then nations can become true to each other. Even if you were to forget about all the other attributes of God, if you were just true, then you will realise that the peace within you is not a confined, isolated experience of a person within himself. The moment he reaches peace through imitating God, he is immediately introduced as a true servant, as a humble creature of God. He is introduced as such, through his attributes, to all his surroundings, whether someone is related to him or not. If someone is true he will be identified as a godly person by all whether they believe in God or do not believe in God because the attribute of truth is in itself a godly character. Even the atheists accept truth - they know it is good. So to be godlike but in humility, to try to achieve his attributes is the only passage to peace which can be adviséd and which does not become a confined experience within man. It becomes a universally shared experience between people in the same society and between people of different nations.

Again, I will emphasise that this is the only formula for creating universality in man. Without creating universality in man it is impossible to dream of peace and this universality can only be achieved through the image of God which is universal. Through Him, man can achieve such characteristics as are universally loved so that the human community, the human race, can become a single spe-

cies if the human race submits to the will of God and becomes or attempts to become like God. Herein meet the two different meanings of peace, that is, peace in the ordinary sense, and peace in the sense of submission.

Audio Books

By Lutf ur Rehman, Nashville, TN

Promised Messiah has instructed the members of Jamaat Ahmadiyya to read his books at least three times. Indeed his books contain a mountain of wisdom and religious knowledge. He has addressed all important and relevant religious subjects in his books. A complete set of these books was out of print for years. Now these books have been published on the digital medium of CD. The entire set of eighty three books and ten volumes of Malfoozaat is available from the website of Jamaat Ahmadiyya, www.alislam.org on just two CDs!! (*Alhamdolillah*)

In these times life has become very busy. It is difficult to find time for book reading after a whole day's work and other obligations of life. With this squeeze on our time, most of us still spend a significant time in our cars commuting to work. With the availability of CD players or cassette players in our vehicles, it has become possible to make use of "Audio Books". With this in mind, books of Promised Messiah which have been translated into English language are now available in the form of "Audio Books". Special attention has been paid to the quality of the reader and recording process. We hope that you will find these books of the highest audio quality.

These books are available from the website, www.Alfazal.com. The prices include shipping and handling within the USA. These books will also be available on the National meetings of Jamaat.
We hope that these audio books will become a tool for "Tabligh" and "Tarbiyyat".
Following is a short description of each of these books.

Philosophy of the Teachings of Islam

This was a six hour lecture of the Promised Messiah which was prepared for the Conference of Great Religions held at Lahore on Dec. 26-29, 1896. The lecture addresses the following five broad themes.

1) The physical, moral and spiritual states of man. and peace in the sense of submission.

2) What is the state of man after death?
3) The purpose of man's life and the means of its attainment.
4) Practical implications of the articles of religious Law (*Shariah*) in this life and the next.
5) Sources of Divine knowledge.

This lecture has been translated and published widely in several languages in different countries. English translation was rendered by Sir Muhammad Zafrullah Khan sahib with meticulous care and faithfulness to the original text.

For the first time now, it has been published in the form of an Audio Book. The text has been read by a high quality English reader, and recorded professionally in the digital medium of compact disc (CD) from www.Alfazal.com.

Jesus in India

This is an English version of an Urdu treatise written by the Holy Founder of the Ahmadiyya Movement in Islam, Hazrat Mirza Ghulam Ahmad (1835-1908). The subject of this book is the escape of Jesus from death on the cross, and his journey to India in search of the lost tribes of Israel. Christian as well as Muslim scriptures, and old medical and historical books including ancient Buddhist records, provide evidence of this journey. Jesus is shown to have reached Afghanistan, and to have met the Jews who had settled there after deliverance from the bondage of Nebuchadnezzar. From Afghanistan, Jesus went on to Kashmir, where other Israelite tribes had settled. There he made his home, and there in time he died. His tomb has been found in Srinagar.

The audio recording of this earthshaking work is now available in the form of audio CDs from www.Alfazal.com.

A Message of Peace

This is an English translation of the last written work of the Founder of the Ahmadiyya Muslim Community, Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi. The original work, Paigham-i-Sulha, in Urdu, was completed on May 25, 1908, just one day before the demise of Hazrat Ahmad. It was intended for, and was read at a conference at Punjab University, Lahore. It gives the Islamic recipe for interfaith harmony, belief in all prophets and all their scriptures, and is important for all societies which host multiple religions. The truths mentioned in this book have become increasingly more relevant in present times.

This book is now available in a seventy minute audio reading in English language on a single CD from www.Alfazal.com.

Hazrat Ahmad

Hazrat Mirza Ghulam Ahmad was born in the remote village of Qadian (India) on Feb. 13, 1835. He claimed to be the Promised Messiah and Mahdi. In a difficult time for Islam, he became an ardent defender of Islam. He predicted the victory of his message and declared that God had told him that his message would spread across the globe. Today, indeed Jamaat Ahmadiyya is established in every part of the world. He made many other prophecies in support of his claim most of which have already come to pass. Hazrat Ahmad was a simple, pious and humble man who spent an exemplary life. This is an English translation of a booklet written by Hazrat Khalifatul Massih the Second, in Urdu language, eight years after the demise of Hazrat Ahmad. It gives a brief life sketch of Hazrat Ahmad, written by his own son.

The entire book is now available in audio form on a set of two CDs from www.Alfazal.com.

Victory of Islam

Fathe Islam was written in Urdu by Hazrat Mirza Ghulam Ahmad, the founder of the Ahmadiyya Muslim Community, in 1890 and was published in early 1891. Fathe Islam (The Victory of Islam) was first translated into English by the late Qazi Muhammad Aslam and Mr. Noor ud Deen Munir in 1973. This translation by Mr. Mubarak Ahmad Nazir, is a complete revision. An attempt has been made to meticulously stick to the text as far as possible. This book was first in a series of three books. The other two are, "Tauzeh-i-Maram" and "Azala-i-Auhaam". This English translation is now available in the form of an Audio Book on two CDs from www.Alfazal.com.

Book Review

WELCOME TO AHMADIYYAT

Name of Book: Welcome to Ahmadiyyat, The True Islam

Author: Dr. Karimullah Zirvi

Publisher:	*Jama'at Ahmadiyya, USA*
Number of Pages:	*520*
Year of Publication:	*June, 2002*

Jama'at Ahmadiyya, USA has published a voluminous book, with a beautiful colored title page, which includes an introduction and beliefs of the Jama'at. Dr. Karimullah Zirvi is the author of the book. Late Sahibzada Mirza Muzaffar Ahmad Sahib, Ex Amir Jama'at Ahmadiyya, USA, has written the foreword to the book, which further enhances importance of the book. Sahibzada Mirza Muzaffar Ahmad Sahib, while briefly mentioning the foundation of the Jama'at, ever-increasing progress of the Jama'at, and support of God Almighty to the Jama'at, has further stated that now that millions of people all over the world are joining the Jama'at, this book will be quite useful for increasing the knowledge of these newcomers. The book will be useful not only for the newcomers to the fold of Ahmadiyyat, the True Islam, but also to the younger generation of Ahmadis who are growing up in Western Societies.

The topics discussed in the book under review are: *The purpose of man's life, Islam and a Muslim, Islamic beliefs, Islamic worship, Islamic law, The Holy Prophet of Islam, The Ahmadiyya Muslim Jama'at, The difference between Ahmadi and Non-Ahmadi Muslims, The Khilafat-i-Ahmadiyya, Organizational Structure of the Jama'at, Auxiliaries of the Jama'at, Institutions and various schemes of the Jama'at, Chanda (subscription) system of the Jama'at, Muslim festivals and ceremonies, Status of women in Islam, Some of the Islamic manners and etiquette, and Islamic concepts of certain aspects of the religion.*

At the end of the book, important religious terminology has been explained. Furthermore, an index to the book also has been provided.

This book, which contains information about the important religious beliefs, introduction to Ahmadiyya Jama'at, and the organizational structure of the Jama'at will be very useful not only for those newcomers who are joining the Jama'at but also certainly will be useful for other English speaking Ahmadis. Furthermore, the book will be useful in *Da'wati ilallah* work.

M. M. Tahir

Remembering Dr. Adus Salam

MANSURA MINHAS
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November 21 marked the sixth death anniversary of Dr Abdus Salam - Pakistan's sole Nobel Laureate. The late scientist was renowned as a 'Physics Trailblazer' worldwide and his research on the 'electroweak theory' is one of the landmarks of the 20th century science. This theory helped reveal the underlying unity of two of the fundamental forces of nature.

Dr Salam made international efforts to make Physics accessible to students from developing countries and his greatest achievement in this regard is the establishment of ICTP in Trieste, Italy in 1964. He chose Italy for this purpose only after successive governments of Pakistan failed to acknowledge and utilize his genius. Dr Salam envisaged the Center as a place where highest level of research could be carried out by scientists. Today the Center is a role model for many nations and about 60,000 scientists from the Third World including Pakistan have benefited from it.

Despite a lack of patronage from his home country, Dr Salam continued his relentless efforts for the advancement of science in Pakistan. He never surrendered his Pakistani nationality and this clearly enunciated his love for his homeland. Government of Pakistan's ungratefulness was highlighted at the time of his death, when not a single State representative was at the airport to receive his dead body which was flown in from London.

Although Dr Salam always received unfair treatment in Pakistan, he never lost hope and worked dauntlessly to his utmost. He supported Pakistani students who were intelligent, deserving and possessed keen intellect. He always stressed the need for supporting science as a means for the betterment of humanity. Dr Salam was a humble person and a great scientist. He never sought acclaim and worked selflessly to achieve his objectives.

Tabligh: A Divine Call to Duty

By Aisha Husain Ahmad

"I will carry thy message to the ends of the earth." In the year 1889, Allah Almighty revealed this prophetic phrase to Hazrat Mirza Ghulam Ahmad of Qadian (pbuh), telling him that he was the Promised Messiah, and being so, his mission was to unite all religions in Islam. At the time these words were declared, the Promised Messiah's followers were less than fifty. Today, by the grace of Allah, the Ahmadiyya Movement is established in 176 countries, with its members numbering in the millions. Because this staggering achievement was accomplished in just 100 years, the Ahmadiyya Movement is considered the greatest missionary force in the world today. But our mission is far from over. It is stated in the Holy Quran, "You are the best people created for the good of mankind" (3:111). It is essential for all of mankind to be aware of and embrace Islam as the universal religion. And that is where a call to service is sent out to every Ahmadi Muslim. The Ahmadiyya Movement was created by divine revelation to revive the true Islam, to spread its heav-

enly glow to the even the darkest corners of the world. A world united under the divine light of Islam was, is, and always will be our goal. And to reiterate what is already known in the hearts of Ahmadis everywhere, this can not be done until each Ahmadi, regardless of who he is or what he does, considers himself a missionary.

The significance of tabligh is apparent to every Ahmadi. However, if truth be told, it is not always revered as a priority in our day-to-day lives. It is not to say that our hearts are empty of love for Islam if we are not diligent in tabligh. But if this love for Islam does indeed exist, then the desire to see our beloved religion reign supreme over humanity should also exist. Tabligh is not just a way to spread Islam; it is a mandatory service to Allah and to mankind. Chapter 5 Verse 68 in the Holy Quran states, "O Messenger! convey to the people what has been revealed to thee from thy Lord; and if thou do it not, thou has not conveyed His message at all. And Allah will protect thee from men. Surely, Allah guides not the disbelieving people." This verse is indicative of the fact that if tabligh was incumbent upon the Holy Prophet (pbuh), then it is, without a doubt, incumbent upon his followers. It is not an optional task, as many people believe it to be, but it is our duty. For this task, Allah Almighty has blessed us with the guidance that we need through the Holy Prophet (pbuh) and the Holy Quran. The Holy Quran states, "For you there is a noble example in the Prophet of God" (33:22). The Holy Prophet (pbuh) devoted his life in service to Allah and to mankind. His service to mankind was, in a sense, his service to Allah, and that is the essence of Islam. We can not look to a more perfect model than the Holy Prophet (pbuh) in completeing this mission.

The beauty of tabligh is that it is also a service to ourselves. One can not preach what one does not know or understand. In making tabligh a vital part of our lives, we revive the love and divine knowledge of Islam in out hearts and minds. Our wish to see Islam shine as the brightest torch, is strengthened. The Holy Prophet (pbuh) said, "The best charity on the part of a Muslim is to acquire knowledge and to impart it to others." Once a person has decided to do tabligh, it becomes not only his goal, but his motivation. This intention feeds his desire to gain more knowledge and understanding about his faith, to completely and wholly succumb to it. Every cell of his body is flooded with a deeper love and understanding of the philosophy of Islam. He will strive even more in doing good and avoiding bad, to pray with more commitment, and to have a deeper spiritual relationship with his creator. What blessings Allah Almighty has bestowed upon us! In promoting our faith to the world, we promote it in ourselves as well, thereby solidifying the foundation of Islam even more. And of course, we are never alone in this mission. The Holy Quran states, "Who listen to the Word and follow the best thereof, it is they whom Allah has guides, and it is they who are really endowed with understanding" (39:19). Allah is forever guiding us, easing our task, and increasing our knowledge if we make the commitment to do so. Only with Allah's blessings and guidance can we overcome the hurdles that we must jump over to attain victory for Islam.

We have all heard the phrase, "practice what you preach." This is actually a very integral part of spreading Islam. Through tabligh, we are able to lead people to the righteous path that is Islam. But at the same time, we realize that if our potential converts do not see righteousness implemented in our own lives, they will be disillusioned. Through this discovery, tabligh allows us to turn the spotlight on ourselves, and make it a prerogative to mend our discrepancies in the way Islam has prescribed. The Holy Quran says, "And who is better in speech than he who invites men to Allah and does righteous deeds and says, 'I am, surely, of those who submit'" (41:34). This verse, in the pristine simplicity of Islam,

declares that it not enough to just invite people to Allah. One must submit wholly to the will of Allah through the righteous path He has shown us.

Another great advantage brought about by tabligh is the unity that flourishes from it. A common goal is always a binding goal, and since tabligh is mandatory upon every Muslim, it allows a unification to be born. It allows for everyone to help each other in promoting their common faith and strengthens the core of the community. A brotherhood emerges from a group effort and success is always greater in numbers. The Holy Quran has stated, "Help one another in righteousness and piety." Making tabligh a group effort not only glorifies Islam on a grander scale but establishes stronger, unified relationships between its members.

In any task, success is dependant upon the blessing and guidance of Allah. Tabligh is no exception. It is our duty to unify the world under the blessing of Islam. In Chapter 29 Verse 70 of the Holy Quran, Allah has promised to help those who need help. "And for those who strive in Our path, We will surely guide them in Our ways." Tabligh is a difficult and tedious task, and Allah has placed this responsibility on our shoulders and we must carry it without fail. We must have undying faith and trust in Allah that he will guide us in every situation. As the Holy Quran says, "They firmly trust in Allah's help against their enemies. Instead of hiding, they go forth striving to promote their faith" (3:174). If we all hold on to this belief and never let it go, our successes will multiply before our very eyes. And none of our struggles or acts of service are hidden from Allah. The Holy Quran says, "And whatever good you do, surely Allah knows it well" (4:128). Tabligh is doing good not only to humanity as a whole but to each individual exposed to the divine essence of Islam, may it be the person preaching or the person being preached to. May Allah bless us all and reward our efforts by showing us a world where Islam has conquered the hearts and minds of every person with its peace and light.

Newest cancer fighters? Garlic, onions

Tuesday, November 5, 2002

WASHINGTON (AP) – A diet rich in garlic, shallots and onions may cut the risk of prostate cancer in half, according to a study.

The study, appearing this week in the Journal of the National Cancer Institute, is based on interviews with 238 men with prostate cancer and 471 men who were frèe of the disease.
Men in the study, all residents of Shanghai, China, were asked how frequently they ate 122 food items.
The results showed that those who ate more than a third of an ounce (nine grams) a day from the allium food group were about 50 percent less likely to have prostate cancer than those who ate less of the foods. The allium food group includes garlic, scallions, chives, leeks and onions.
Scallions seemed to be the most protective. According to the study, men who ate about a tenth of an ounce or more a day of scallions reduced their prostate cancer risk by about 70 percent. For garlic consumption of the same amount, the prostate cancer risk was reduced by about 53 percent.
"The reduced risk of prostate cancer associ-

ated with allium vegetables was independent of body size, intake of other foods and total calorie intake and was more pronounced for men with localized than with advanced prostate cancer," the study authors reported.

The authors acknowledged that there were "several potential limitations" to the study, including its dependence on self-reported food consumption data.

Hadith on Marriage and Children of Promised Messiah

Hadhrat Abdullah bin Umar narrates that the Holy Prophet (saw) said: When Eisa, son of Mary, descends upon the earth, he will marry and will have children...

In explaining this Hadith, the Promised Messiah (as) says: "The Holy Prophet (saw) made a prophecy on the basis of revelation from Almighty Allah that the Promised Messiah will marry and he will have children. This indicates that Almighty Allah will grant him a son who will be similar to his father in goodness, and will not differ from him. And he will be among the righteous servants of Allah." (Ayena Kamalati Islam, p. 578)

The Divine Revelation Concerning the Musleh Mau'ood

(Given below is an English translation by Sir Zafrulla Khan of the prophecy regarding the Musleh Mau'ood. Taken from the book Tadhkirah (English version), consisting of the prophecies, revelations, and dreams of the Promised Messiah, peace be on him.)

In the announcement of February 20, 1886, the Promised Messiah, peace be on him, says:

"God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (glory be to Him and exalted be His name), has vouchsafed to me the following revelation:

"I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honored thy prayers with My acceptance through My mercy and have blessed this thy journey. A sign of power, mercy, nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge therefrom and so that the superiority of Islam and the dignity of God's word may become manifest unto the people and so that the truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the chosen one (on whom be peace) may be confronted with a clear sign and the way of the guilty ones may become manifest.

"Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He shall be accompanied by grace (Fazl) which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorder through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah's mercy and honor have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold! a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed."

Pearls of Memory: Remembrance of Hazrat Musleh Maud

Sahibzada Mirza Muzaffar Ahmad

This brief article is based largely on personal experiences which I had the privilege to witness and experience. I had the good fortune to see and watch Hazrat Musleh Maood as a school kid, as a college student and as a grown up man.

My earliest vivid memories go back to the time when he would go through the house of Hazrat Amman Jan (wife of the Promised Messiah) on to Masjid Mubarak to lead prayers. On his return from the mosque he would spend some time with Hazrat Amman Jan particularly after Maghrib Prayers for a while and chat with her and others who were present. At other times, particularly in the winter months, he would first go to Bait-ud-Dua (Prayer room) to offer Sunnats.

On these short stops he would pace up and down in the courtyard or the room depending on the weather and sometime engage in serious discussion on current Jamaat matters with my father (Hazrat Mirza Bashir Ahmad) and sometime with Hazrat Mir Mohammad Ismail who may be visiting his sister, Hazrat Amman Jan.

At other times he would chat with Hazrat Amman Jan or talk to the children who may be present. I remember once he addressed us saying, "The Holy Quran is like an ocean of wisdom. You should inculcate the habit to read it seriously, ponder over its meanings and come out with gems of wisdom. If you have not reached maturity to come out with gems, at least you can bring out a shell as a result of your serious study of the Quran."

His Love for the Holy Quran

His love and attachment for the Quran was deep and abiding. On Saturdays, he would give Dars among women. The scene is still fresh and vivid in my mind. He would stand in the verandah of Hazrat Amman Jan's house and the ladies would sit in the courtyard, in the verandah or in close by rooms. It was, in those days, a very small crowd.

He would give Dars among men which was attended by school children and once give a special Dars during summer vacations in Masjid Aqsa which was also attended by a large number of Ahmadis from outside of Qadian. This Dars was given every day for hours and lasted many weeks.

During the last Ramadhan, Hazrat Khalifatul Masih IV read out a visionary prediction of Hazrat Musleh Maood that a time will come when Dar-sul-Quran by Khalifatul Masih of the time will be (televised and) listened to all over the world. Lo and behold! It has happened at the initiative, and during the Khilafat of Hazrat Khalifatul-Masih IV, and the whole world is witness of the fulfillment of this divine blessing.

When I was married to his daughter, we spent some days of summer leave in Dharamsala. On his own initiative he suggested to me that he would like to give me lessons, in the meanings, of the Holy Quran. He did it every day and I used to take notes of this private Dars.

Again his Tafseer-e-Sagheer and masterly Tafseer-e-Kabir in several volumes, are precious monuments of his love and labor to explain the unmatched beauties of the Holy Quran and its abiding message. A great part of this work was done when he was not well at all. I recollect long hours of his work in these precious weeks at Jabba where he spent some time to escape the unbearable heat of the plains in the scorching summer months.

Reliance on the Power of Prayer

The other dominating facet of his life was a deep trust and reliance on the power of prayer. At every crisis in Jamaat's life he would retire to Bait-ud-Dua and literally spend hours in praying to Allah. I witnessed this during the partition days. He would come out of Bait-ud-Dua with his eyes red and swollen.

I was posted in Amritsar as Additional Deputy Commissioner designated by Pakistan, with a Sikh gentleman as Additional Deputy Commissioner by India, and the Deputy Commissioner who was a British was to hand over to one of us depending on the award in the disputed Districts. One day the British Deputy Commissioner on return from Lahore, told me casually that Gurdaspur District is likely to go to India. I expressed my horror and surprise that under the principle of division for the award it is a Muslim majority District contiguous to other Muslim majority Districts and should under every criteria be part of Pakistan. At my argument, he felt a little embarrassed and said, "Lahore is full of rumors and you can never place any reliance on what you hear." The Deputy Commissioner also advised me to go back to Qadian as the C.I.D. reports indicated that a bomb was to be thrown at the house where I was living. He told me that if Amritsar was awarded to Pakistan, he would call me to return and take charge. So I went to Qadian and reported this to Hazur in his office, Qasre Khilafat. He told me that a short while earlier he had received a revelation that: Wherever you be, Allah will bring you all together. (Al-Quran, 2 [Al-Baqarah]:149)

Another incident of his solicitation to Allah is enshrined in my memory and I feel the presence and freshness of that awe even today some sixty-sevens years later. I was asleep at the outer courtyard of our home in Qadian on the *mardana* (men's) side on a summer night when I heard heart-rendering cries of prayers. The initial impact on sudden awakening was

scary and when I regained my composure, I found it was Hazrat Musleh Maood engaged in Tahajjud prayers in the upper courtyard of Hazrat Umme Nasir's home whose wall adjoined our home. As I tried to listen closely, Hazur was repeating the prayers:

NOTE: Arabic Scripture with no given English translation

with such pathos that it looked as if a kettle was boiling on a stove. And the repetition of this part of the verse and prayer went on for what looked like eternity. The memory of that night and experience has never left me any time ever.

His Infinite Love for the Jamaat

He had infinite love for the Jamaat. I clearly remember how he paced up and down the verandah in Rattan Bagh, Lahore with a small size Quran in his hand as soon as a caravan of Ahmadis left Qadian and moved towards Pakistan border. Almost throughout this period he prayed quietly and constantly and would not rest until the caravan had crossed the border safely.

It is also in my knowledge that at times of crises for the Jamaat, he stopped sleeping in the comfort of his bed and would sleep on the floor praying all the time until God assured him of success and resolution of the crisis. At times on such occasions he would feel a soft touch of a twig and a charming voice urging him to get up and sleep on the bed.

Another occasion which left a deep and abiding impression on my mind was when shortly after our marriage (when I was posted as Assistant Commissioner, Multan, and was temporarily living with my wife's maternal uncle, Colonel Habibullah Shah Sahib, who was Superintendent Central Jail), Hazur stopped for the night on his way to Sind. One evening he took me to the Drawing Room and asked me to sit next to him on the sofa. He told me that as a member of ICS, I would have opportunities to move around in higher circles but this should never stop me from caring for the poor and under-privileged. Referring to the furniture which prevents or discourages a poor man to reach you is not fit to have. He mentioned how every poor person had equal access to the Holy Prophet and that is the true example to follow. He had tears in his eyes and spoke in choked voice as he said all that. Of course my own state of mind and condition can be imagined rather than described as I had hardly ever seen him so moved and sentimental.

The other strong impression which I carry is his hard work and untiring efforts in the service of Islam and Ahmadiyyat. I can still remember seeing him sitting on the floor in a room covering himself with a chocolate color Dhussa (a soft Kashmiri blanket), with about a dozen or so long stem candles lit on an over turned box reading or writing often late at night. He had a sensitive throat which was the effect of kerosene oil, and therefore he used candles as there was no electricity in those days in Qadian. It came probably in early 1930s and in the period before that the working conditions placed an extra severe strain.

In periods of crisis I have seen Hazur work throughout the night without a wink of sleep and going from work straight to mosque for Fajr prayers. He would write a memorandum and sometime he would send it in bits and pieces to my father for translation or sometime for his views in the matter. We, as young boys, shuttled carrying those notes back and forth.

Respect for Hazrat Amman Jan

He always showed utmost respect and affection for Hazrat Amman Jan. He would, in most of his travels, take her with him. Hazrat Amman Jan would affectionately call him Mian.

She would be worried to death if he was late in coming home from a journey at the given time. Once, my wife tells me, that Hazrat Amman Jan was waiting impatiently for Hazur's return as he was late. Hazrat Amman Jan took up a soft twig and as Hazur entered she softly touched the young Khalifa with the twig saying, "Don't be late again. It worries me to death." This was a natural outburst of a worried mother but otherwise she showed him all respect like any other Ahmadi.

When Hazrat Amman Jan died in Rabwah, Hazur's desire was to bury her in Qadian next to her husband, Hazrat Promised Messiah, peace be upon him. I was posted then in Lahore. Hazur asked me to take up the matter with the Indian High Commissioner. On my request, the high commissioner told me that he would get in touch with Delhi and on the following day informed me that the Government of India has agreed as a special case. However, it would not issue visas for more than 20 relatives/others to accompany the body for burial in Qadian. Hazur did not accept this offer and without hesitation told me that in view of Hazrat Amman Jan's status and position some 10,000 Ahmadis were needed to accompany her for burial in Qadian.

A Great Orator

Hazur was a great orator. I have traveled a lot and have heard some of the top most leaders of the world. None came close to Hazur's oratory. He literally could move mountains and thousands and thousands of Jamaat members can bear witness to this truth. He kept large gatherings spell bound. I recall that soon after partition he gave a series of lectures in different cities elaborating what Pakistan needed to do in Defense and other fields. A non-Ahmadi professor of Islamia College was sitting close to an Ahmadi friend of mine. The Professor on hearing his speech, spontaneously stated that Hazur should have been the Prime Minister of Pakistan.

Earlier, at a lecture, `Islam main Ikhtilifat ka Aghaz,' in Islamia College, the presiding officer who was a professor of history paid warm tribute to Hazur's masterly thesis. The Professor's opening words were: "Fazil Baap ka Fazil Beta" (learned son of the learned father), adding that he had assumed himself to be very knowledgeable in Islamic history but after listening to Hazur's lecture, the Professor found how deficient was his knowledge and insight about Islamic history.

To Ahmadis familiar with the Musleh Maood prophecy of the Promised Messiah was no surprise. What God had revealed long before Hazrat Musleh Maood's birth, the divine revelation, read as a piece of history, which had happened so clearly and unambiguously for every one to see and judge.

His Gracious Kindness

I was throughout a recipient of Hazur's gracious kindness in many ways and recall a long letter of advice from him before I left for England for higher studies. One advice which made a deep and abiding impact was his quotation of the Quranic verse, i.e., the source of all real honor is Allah. I never forgot it. How true it is, indeed!

When on my return from England I joined the service and was married, Hazur's advice to his daughter who became my wife, "Muzaffar is now in service of Government but you are not. Meet freely the humblest but do not ever call or visit people merely on account of their rank and position." A test came early in service. Financial Commissioner visited Sargodha along with his wife. The ladies of the senior officials called on her. My wife did not, despite urging of the ladies. Later on ignoring all the ladies including the wife of Deputy Commissioner, Financial Commissioner's wife invited my wife alone to tea and made elaborate purdah arrangements for her. Everyone in the official circles in Sargodha was surprised and repeatedly inquired how it had

happened and whether my wife had any previous acquaintance with the Financial Commissioner's wife. My wife's response was, "No, I had never met or known her."

Despite the extraordinary busy life, Hazur would find time to spend with his own children and children of his close family. I remember that during winter months, after Isha prayers, he would collect children in a room and narrate stories to them. The stories were not from any book. Actually he made them up as he spoke. These stories had some lessons which were woven in. The session ended with mothers or servants carrying some children who had dozed off and were fast asleep.

His Lighter Moments

In his lighter moments, Hazur would sometime go hunting and compete against his colleagues and family members in cooking food and once I remember he competed against a large number of Jamaat members in swimming in a canal (which was at a distant of three miles from Qadian), from one bridge to another. The test was not to let your feet touch the ground and any one who touched the ground deliberately or accidentally had to raise his hand and go out of the race. When he reached at the other bridge he was left with only a handful of men with him. We followed this race along the canal bank. Hazur at that time wore a home-spun long short which was long enough to cover his knees.

A Great Administrator

Hazrat Musleh Maood was a great Administrator with tremendous organizational vision and capabilities. The present Jamaat organization and structure owes a great deal to his many activities. The Nizam-e-Shoora, Financial Structure, the establishment of the three Auxiliaries, acquisition of large chunks of land for the Jamaat in Sind, on the basis of a vision he saw, the establishment of Tehrike Jadid for the spread of Islam and Ahmadiyyat in foreign lands in addition to its other elements in response to the on-slaught of the Ahrar agitation and many other schemes are standing monuments to his foresight and organizational capabilities.

To inculcate volunteerism and develop concept of Dignity of Labor, Hazur started organizing Waqar-e-Amal Days on which the whole community, young and old, regardless of rank or status in life would all get together and with manual labor undertake community work like filling ditches, cleaning the neighborhood or build small patches of dirt road for the benefit of the community. I can still see Hazur join in one Waqar-e-Amal carrying a basket full of dirt and throwing it at the designated spot. This motivated and inspired the whole community and they all joined in the venture with zeal and enthusiasm.

A Man of Great Courage

He was a man of great courage and iron determination. I remember that when there was attempt on his life when leading prayers in Rabwah, I was told about it by DIG Police before the news leaked out. He told me that Hazrat Mirza Sahib was out of danger and all communications with Rabwah had been cut off. The police and District Authorities throughout the Province had been altered. Nevertheless, I immediately made contact with Dr. Amir-ud-Din, a Surgeon, but he was involved in University Examinations and then contacted Dr. Riaz Qadeer, another Surgeon, and took him in my car to Rabwah arriving there late at night. Dr. Mirza Munawar Ahmad, Hazur's son, had attended to the wound on Hazur's neck. When Dr. Riaz Qadeer saw it he found it bulging and wanted to open it as there was a leak in one of the veins. He advised that this be done under anesthesia but Hazur said, "No. I would not like to be under anesthesia but would prefer to be done without it." When he stitched the small vein Hazur stood up to it with remarkable composure and courage.

This wound affected his general health and when he passed away after a long illness, we were all in Rabwah. His long illness appeared to be Allah's design to allow the Jamaat to prepare itself for the succession and absorb the tremendous shock of his departure in view of Jamaat's unique and intense attachment to him. He fought for Muslim causes with great zeal and devotion. The evidence is overwhelming. This happened in the epic struggle against Shudhi movement, in the struggle for the rights and freedom of Kashmiris, in his detailed commentary on Hindu designs against the legitimate rights of the Muslims of undivided India in 1940s, at the time of partition, and many such historical occasions. When a bigoted Hindu wrote an offensive article against the Holy Prophet, he raised his voice and organized an effective campaign against it forcing the Government to take due notice. On a positive side he organized Seerut-un-Nabi Day and Yaume-Peshwayane-Mazahib to prevent such painful incidents when they raise on account of ignorance of the lofty and noble character of the Holy Prophet and his unmatched benevolence to humanity.

In short, he was a unique leader of great and superior qualities rarely combined in any one individual. He was a living personification of all the rare qualities which the divine revelation of the Promised Messiah had received in answer to his solicitations to Allah for forty days in total seclusion in Hoshiapur. The majesty and sweep of the prophecy is awe inspiring and this one prophecy alone is enough to guide a lost soul to Divine truth and message.

Hazrat Musleh Mau'ood, Khalifatul Masih II, in the Eyes of Non-Ahmadies

(This article was written in Urdu by Choudhery Muhammed Siddique Sahib, Incharge Khilafat Library, Rabwah and rendered into English by Dr. Abdus Salam Malik and Dr. Basharat Munir Mirza. May Allah reward them all.)

The time of the advent of the Holy Founder of Ahmadiyya Community is known as Faij-e Aawaj (Age of Darkness). Not only the followers of Islam had stopped following the teachings of Islam but the opponents and enemies of Islam were also using every means possible in their efforts to destroy and annihilate Islam. They were trying to attack Islam and the Holy Founder of Islam, Hazrat Muhammad (saw) from different directions in order to dishearten Muslims. The Holy Founder of the Ahmadiyya Community, Hazrat Mirza Ghulam Ahmad (as.), had started early in his life written and spoken struggle to establish the superiority and vitality of Islam over all other religions and most convincingly countered the attacks of the enemies of Islam. He called the opponents of Islam and non-believers to open challenges but few dared to accept his challenge.

In this connection, in the 1880's, the leaders of Arya Samaj, viz., Munshi Inderman Muradabadi and Master Murlee Dhar, etc., had discussion and debate with Hazrat Promised Messiah (as.) about the truthfulness of Islam and asked for a sign to prove that Islam is a living religion. Therefore Hazrat Promised Messiah (as.) accepted their challenge and, in order to dedicate special prayers for this

purpose, spent 40 days in seclusion at Hoshiarpur.

Almighty Allah accepted his humble and sincere supplications and gave him the promise of manifesting a clear and bright sign to establish the truth of Islam. Therefore, while still in Hoshiarpur, he was given the glad tidings of a boy from his own progeny who will be endowed with many superior qualities and distinctive attributes.

He (the promised son) will be a manifestation of the majesty and mercy of Allah. He will grow with great speed (in a short period of time) and in beauty and benevolence will be like you. He will cause the excellence and eminence of Quran and Magnificence of Allah to be established in this world. He will be steadfast and of supreme resolve in his endeavors. He will be extremely intelligent and knowledgeable and he will be filled with secular and spiritual knowledge. He will be pious and handsome. He will be endowed with majesty and grandeur. Nations of the world will receive blessings from him; and he will cause the deliverance of the captives and the oppressed. (Advertisement, February 20, 1886)
According to the revelation and knowledge given by Allah, Hazrat Promised Messiah (as.) presented this prophecy as a sign to his opponents and published it widely. Thereafter, on January 12, 1889, as a manifestation of this prophecy, Almighty Allah bestowed on him that beloved and revered son. Hazrat Mirza Mahmood Ahmad, the second Imam of Ahmadiyya community, Al-Muslehul Mauood was born.
The prophecy given by Allah was fulfilled. All the attributes foretold in the prophecy became evident in his noble personage. His heart was filled with the love of Allah and his holy messenger (saw). His soul and bosom was illumined with the love and knowledge of the Holy Quran. He flourished with rapidity and became an instrument of establishing the superiority and status of the word of God (the Holy Quran) in all comers of the world. No scholar in the entire world could dare challenge him.
The enemies tried their level best to put obstacles in his way but Almighty Allah, purely by His grace, utterly humiliated them all, and established the steadfastness and high resolve of Hazrat Musleh Mauood (ra). These virtues and attributes and high stature was established with such clarity and so convincingly that not only his followers but his arch enemies and rivals, all were forced to acknowledge his status and virtues. Almighty Allah, by His grace, spread his fame in all corners of the world and people living in different parts of the world became his ardent admirers.
In the following, we are going to present, very briefly, the opinions expressed by people from different walks of life who were impressed by his personal attributes.

The Superiority of Islam and the Status of Quran

In the prophecy about Hazrat Musleh Mauood, one of the purposes of his birth was this, "So that ..... the superiority of Islam and status of Quran become manifest on people." About the fulfillment of this sign, we quote the renowned Muslim leader of Indo-Pak subcontinent and poet, the editor of daily newspaper "Zimindar", Maulvi Zafar Ali Khan. While addressing the opponents of the Khalifatul Masih II, he said:

"Listen carefully, you and your followers will never be able to compete with Mirza Mahmood Ahmad. Mirza Mahmood has the Quran and he has got knowledge of the Quran. What have you got?....You have not read the Quran even in your dreams.....Mirza Mahmood has got a community with him which is ready to sacrifice everything they have at his slightest hint.....Mirza Mahmood has got a party of preachers, experts in different fields. In every country of the world he has established his dominion." (Aik Khaufnak Saazish, p. 196, author Mazhar Ali Azhar)

In his tenure as the Imam of the Jamaat, he had the Holy Quran translated in different languages in order to spread it to all the nations of the world. He himself wrote the introduction to the Quran in which he answered the criticism and objection raised against Islam and the founder of Islam by orientalists and people of other religions. People from different parts of the world gave their opinions about these translations. Here are presented a few examples.

1. 1. Mr. Charles S. Bradon, Head of the Department of History and Religious Literature, Evanston University, USA, wrote that, on the whole, this is a very valuable addition in the Islamic literature in the English language. He further expressed his appreciation for the valuable addition, in English, of Islamic literature by Ahmadiyya community.
2. Famous orientalist, Mr. H. A. R. Gibbs, said that it was so far the best effort in translating the Quran in English.
3. Mr. Richard Bell wrote that it was an effort to interpret the Islamic teachings according to the needs of this age and its problems. It is a proof that Ahmadiyya Community was spiritually alive and progressive.
4. A. J. Arbury said that it would not be an exaggeration to consider this work to be an evidence of the command of Islamic teachings.
5. Famous Dutch Weekly Newspaper, Dewaagsohel, in its March 15, 1954 issue, writes, "In this edition the original Arabic text and its Dutch translation is given together. In its introduction, written by Hazrat Mirza Bashiruddin Mahmood Ahmad, the universal teachings of Quran has been presented as superior to the teachings of Bible and Vedas. According to this introduction the prophecies of the Old Testament are not about Messiah, instead these are about the Holy Prophet of Islam." (Tehrik-e-Jadid and Foreign Missions).
6. Huzoor delivered a speech about Islam in the Religions Conference, in London, in 1924. Different newspapers including The Times, Morning Post, The Daily Telegraph, Daily News and Manchester Guardian reported its summary and praised it immensely. The organizer of the conference and famous clergyman of London, Dr. Walter Wash, said that he has drawn this conclusion from this conference that Islam is a living religion and this was the purpose with which the Imam of Ahmadiyya community came to London. (Al-Mubashirat, p. 78)
7. In 1945, Huzoor delivered a lecture in Lahore on Islamic Economic System, which was later published as a book and it was translated in different languages. Its Spanish translation was published in Spain. The second most widely published newspaper in Spain, "Madrid", wrote a review in its July 21, 1948 issue which shows how he was able to establish the superiority of Islam. "Hazrat Mirza Bashiruddin Mahmood Ahmad in his lecture, comprehensively sheds light on the teachings and the principles of Islam which enables one to comprehend that the economic system forms the basis of Islam. He has brilliantly shown the difference between the Islamic system and Communism." (Al-Fazal, December 31, 1948)

Handsome and Pious Son, a Righteous Servant Will Be Given To You

In addition to other signs in the prophecy one sign pertains to him being pious and handsome. In this regard Mr. M. Aslam writes his impression, "We were delighted to meet with Sahibzada Mirza Bashiruddin Mahmood Ahmad. Sahibzada Sahib is an extremely courteous and modest man. In addition to being courteous, he is also a very profound thinker.... I will always remember the piety, righteousness, broadmindedness and modesty of Sahibzada Sahib." (Ta'assurrat-e-Qadian, p.136-137)
Khan Bahadur Seth Ahmad Aladin of Hayderabad Deccan writes, "Respected Mirza Bashiruddin Mahmood Ahmad Sahib has been specially kind and benevolent towards me. His practical life, broadmindedness and

unwavering faith in Allah has always impressed me." (Al-Hakam, Jubilee No., 1931)
In 1924, on his journey to Europe, Huzoor stayed in Arab countries. During his stay in Arab countries, the press gave him extensive coverage. Here are some of the reviews of the Arab press.

1. Widely published newspaper "Akhbaar Al-Qabas", Damascus, wrote in its August 8, 1924 issue, "Indian delegation comprising of great religious scholars and learned people, led by the Imam of Ahmadiyya community, Mirza Bashiruddin Ahmad, arrived in the Capital (Damascus) and stayed in Central Hotel. During our audience with him, we observed his depth of religious knowledge, superior stature and his great devotion and dedication to Islamic interests and related matters."
2. Journal "Alif Wal Ya", in its August 9, 1924, issue, writes about their experience about an audience with Huzoor, "We met with him as representatives of our newspaper and we found that he was encircled by many of his companions. We could clearly see the signs of piety and righteousness and their love and devotion for their leader and Imam on their faces. We also saw two of the renowned scholars of Damascus, Maulvi Bahajatul Batar and Ahmad Al-noor Balaqi and quite a few of the educated young men of Damascus in his company. We observed that he spoke fluent Arabic and would frequently quote Quranic verses and sayings of the Holy Prophet (saw) to support his arguments and if he could not remember any Hadeeth or Quranic verse then he would use logic. And this Mahdi Sahib (Hazrat Imam Jamaat) is of average height and wears his national Indian dress and wears a white turban. He is extremely intelligent, speaks fluently and with great command and use powerful arguments in his support. He neither gets tired nor gets bored from discussions and arguments."
3. The same newspaper writes in its August 10, 1924 issue, "He was talking in Arabic language which very much resembled the literary Arabic. He was middle aged (between 30 and 40 years of age). His immense intelligence is apparent from his facial features. And his audience gets very much impressed with his gracefulness and magnificence."
4. Another famous newspaper of Damascus, "Fatal Arab", in its August issue, writes, "He is in 40th year of his life. His facial features reflect his intense intelligence. He sports a full black beard. He has wheat complexion. Majesty and magnanimity is evident from his face. His eyes reflect extraordinary knowledge and intelligence. When you face him you realize that you are standing in front of a person who understands you very well before you could understand him. He is always smiling which sometimes is hidden and sometimes becomes apparent. You will marvel at the meanings and awe hidden behind this smile."

Man of Excellence and Majesty

One of the signs attributed to the promised son in this prophecy was that he will be a person of majesty and excellence. In this reference, Mr. Mian Sultan Ahmad Wajoodi, member of Provincial Congress Committee, Punjab of former united India, writes "If Kamal Ataturk used to rule over 2,94,416 square miles and 15.2 million people, if Joseph Stalin was the undisputed ruler of 171 million people, if Mussolini was the king of 42 million Italian and 8.6 million Ethiopian people, if Adolph Hitler rules over 65 million Germans, then Mirza Bashir-ud Din Mahmood Ahmad also rules over people spread all over the world belonging to all nations of the world, whose obedience is considered the most important obligation of their lives by these people." (Al-Hakam, Jubilee Number, December 1939)

Intelligent and a Man of Understanding

Another attribute foretold in the prophecy was Intelligence. We have already presented the opinion of Arabic Newspapers in this re-

gard. We now present the acknowledgment of Chaudhry Fatal Haq, who admits the inability of his party to counter the extraordinary intelligence and knowledge of Huzoor, in these words,

> "The amount of money being spent by Qadiani Jamaat and the incredible brain which is working behind this movement, is enough to destroy even the strongest kingdoms in seconds." (Newspaper "Mujahid", 10 August, 1935)

Prof. Stenko, of Yugoslavian origin, Head of the Department of Religious studies in Wagner College, Pennsylvania, USA, visited Pakistan in 1960-61, while studying comparative religious studies. After returning to USA he wrote a comprehensive thesis on, "The Ahmadiyya Movement in Islam". In this he wrote about Ahmadiyya Community and Hazrat Imam Jamaat. He found Huzoor to be a leader of great resolve and extremely intelligent. He also mentioned that, like his father, Huzoor also claimed to be in communion with Almighty Allah. (Eastern World, December, 1961)

Of High Resolve, Steadfast in His Endeavors and Filled With Secular and Religious Knowledge

Huzoor was also endowed with great facility in the knowledge of worldly as well as spiritual fields of learning. He was also of very high resolve. Even his opponents have admitted this, for example:

Khwaja Hasan Nizami paints his picture like this, "Most of the time he is sick. But these illnesses do not in any way interfere with his proficiency. Even in worst times of opposition, he kept his cool and continued with his mission and established his Mogul audacity and also established that Mogul race has got special talent of administration. He has got political astuteness and is also very strong in religious knowledge and sagacity. He is also well versed with military profession, that is, he is expert in both intellectual as well as lettered warfare." (Adil, Delhi, 24 April 1933 as reported in Khalid, November 1955).

During his stay in Damascus, on his way to Europe and England, Newspaper, "Al-Imran", in its August 10, 1924, issue wrote, under following caption, Mahdi in Damascus, "Respected Ahmad Qadiani Sahib, the Khalifa of Mahdi in India, arrived in Damascus, along with his companions who are great scholars in his Jamaat. Shortly after the news of his arrival was published, many scholars and learned people went to see and discuss with him his claim. They found him to be a scholar with extensive research and depth of knowledge of all religions and their history and philosophy and one who is given the knowledge and understanding of the philosophy of divine law."

In 1919, a meeting of Martin Historical Society, Islamia College, Lahore was held under the Chairmanship of Professor Syed Abdul Qadir, in Lahore. In this meeting Huzoor delivered a speech on the topic of, "The Beginning of Differences in Islam". In this meeting, Professor Abdul Qadir introduced Huzoor in these words, "Gentlemen, normally when someone comes to deliver a lecture, it is routine for the president of the meeting to introduce him to the audience. But today's lecturer is a person of such dignity, fame and status that you will hardly find any one who is not familiar with him. He is the son of that remarkable and holy person who had created a major upheaval in the entire religious world and particularly in Christian world." (Ta'assurat-e-Qadian, p. 16)

The same professor, in the closing remarks, said, "Gentlemen I have also studied history somewhat and when I came here this evening I thought I knew most of Islamic history and I can easily critique it. But now after lis-

tening to Mirza Sahib's speech I realized that I am only a beginner. The difference in my depth of knowledge and that of Mirza Sahib's depth of knowledge is the same as between the light of this table lamp (the lamp sitting on the table) and that big electric lamp (which was hanging from the ceiling).

Gentlemen, the brilliance and command with which Mirza Sahib has commented on this very difficult subject in Islamic history is unique to him. There are very few people who could talk on this very complicated chapter in Islamic history. As far as I know there is none here in Lahore. I wish we had such knowledgeable people in our society. I think that if a person of such extraordinary intellect and status would become a member of our society, it would bring great honor to our society." (Ta'assurrat-e-Qadian, p. 162-163)

In this regards, the observations of Mian Sultan Ahmad Wajoodi, member Provincial Congress Committee, are also very interesting. He writes, "Mirza Mahmood Ahmad has immense power to work. He is a man of extraordinary personality. He delivers speeches for hours without interruption. His speeches are fluent and full of knowledge. He is the author of voluminous books. After meeting with him one gets deeply impressed with his lofty conduct. He has got great talent of administration. At the age 50 he has got vigor of a young man. He is a great patron of Urdu language." (Al-Hakam, Jubilee Number, December, 1939, p. 36)

Here is another powerful evidence in support of the attribute "will be given secular and spiritual knowledge". On February 21, 1945, Huzur delivered a historical lecture on the topic of "Islamic Economic System", under the auspices of Ahmadiyya Intercollegiate Association, Lahore. This lecture created a great stir in literary world. This lecture has since been translated in many different languages of the world including English, French and German. An influential organ of Spanish ministry of Industry and commerce, "Information Commercial Industrial" wrote about it in its October, 1946, issue, "Notwithstanding the sentimental aspect, a brilliant comparison of Islamic economic system with communism is presented in this book. It is established with overwhelming proofs that communism is not only against the political principles and movements but also threatens the religious values. This book is a source of excellent information. Hazrat Imam Jamaat Ahmadiyya is deserves to be congratulated on this lecture." (Al-Mubbasshirat).

At the time of the construction of the city of Rabwah, Hazrat Khalifatul Masih II invited the representatives of major newspapers of Pakistan and showed them the maps and other details of the project. The construction of Rabwah is a clear evidence of "High Resolve" of Huzoor. Mr. Waqar Ambalvi, famous journalist of daily newspaper "Safina", writes, "Last Sunday the leader of Ahmadiyya community invited the newspaper representatives from Lahore to visit the location of their new city and took us on its tour. The details of this tour has already been published in newspapers. As immigrants, Rabwah is an example for us. Six million immigrants have moved in Pakistan but they are helpless, devastated and scattered. These immigrants were Muslims, believed in their creator and followers of the Holy Prophet Mohammed (saw) and stood for equality and brotherhood among Muslims but even a calamity of this magnitude could not unite them. On the other hand we have always been criticizing Ahmadies because of their beliefs but their organization, brotherhood and mutual support in the time of need had resulted in the beginning of building of a new Qadian before our own eyes. We also came as immigrants among whom were such people that every one of them could build such cities but their wealth was not spent on any poor person except for themselves. Rabwah is also an important example for us from another aspect. We can learn our lesson from it and build similar cities for the rest of the

immigrants. Rabwah is an example for our public and Government and shows us that those who only indulge in making grandiose claims do not achieve anything and practical people achieve their goals without making any claims." (Safina, Lahore, November 13, 1948)

In December, 1948, Huzoor delivered a lecture at Maniard Hall, Law College, Lahore under the auspices of Ahmadiyya Intercollegiate Association, on the topic of "Condition of Islamic World and Its Future". This meeting was presided by Honorable Justice S. A. Rahman. It is evident from the concluding remarks of the president that Almighty Allah has indeed endowed Huzoor with secular and spiritual knowledge. In his remarks the Honorable Justice stated, "I am greatly thankful to Ahmadiyya Intercollegiate Association that it gave me the opportunity to listen to such literary lecture. Respected Mirza Sahib has covered an extensive topic in such a short time and shed light on many aspects. We should consider the constructive suggestions presented by him and try to implement them seriously." (Al-Fazal, December 14, 1948)

After the creation of Pakistan, Huzoor delivered many speeches on the topic of the stability and the strengthening of Pakistan. On one such occasion Huzoor addressed a meeting on the topic of "Pakistan and its Future", under the chairmanship of Mr. Malik Feroz Khan Noon. At the end, in his presidential remarks, Mr. Noon, said, "Mirza Sahib has limitless treasure of knowledge in his mind. He has told us a lot of things in this brief time and has analysed the topic in real depth." (Al-Fazal, December 9, 1947)
In short, Almighty Allah, by his grace, had given him excellence in every field of knowledge.

Liberator of Captives

Another attribute of Hazrat Musleh Mauood foretold in the prophecy was that he will liberate the captives. The whole world is witness to the fact that he used all his means and performed such services to help liberate different nations of the world that even his opponents were forced to acknowledge this. For example in 1930, when Hindu autocracy and Dogra rulers of Kashmir started persecuting Muslim majority populace and deprived them of all their rights, at that time all Muslim leaders, Nawabs and politicians requested Hazrat Musleh Mauood to help these oppressed Muslim people. And it was Huzoor whose tireless efforts and leadership resulted in the success of their movement and Kashmiris were able to breathe a sigh of relief.

On July 25, 1931,. renowned Muslim leaders including Poet of the East Doctor Sir Mohammad Iqbal, Nawab Sahib Ganjpura, Sir Zulfiqar Ali Khan, Khan Bahadur Sheikh Rahim Bakhsh Retired Session Judge, Syed Mohsin Shah Tirmizi, Khwaja Hasan Nizami, Syed Habib, editor newspaper "Siasat", Maulvi Hasrat Mohani etc., gathered in Simla and "All India Kashmir Committee" was founded. At the recommendation of Dr. Sir Iqbal, Hazrat Musleh Mauood was requested to accept its presidency. (Sarguzasht by Abdul Majid Salik, p. 293).

The Muslim press lauded the successful leadership of Huzoor which had resulted in the deliverance of Kashmiri Muslims who had been robbed of even the very basic human rights for ages. The newspaper "Siasat" writes, "At the time when condition of Kashmir was critical, those who chose Hazrat Mirza Sahib despite doctrinal differences, they made a perfect choice. Had they not chosen Mirza Sahib because of the differences in their beliefs, this movement would have ended in utter failure and would have resulted in major loss for the Muslim Umma (nation)." (Tarikh-e-Ahmadiyyat, p. 113, ref. Daily, "Siasat" , May 18, 1933).

Similarly Mr. Abdul Majid Salik writes about The Movement For Liberation of Kashmir, "Sheikh Mohammad Abdullah (Lion Of Kashmir) and other workers used to keep open contact with Mirza Mahmood Ahmad and some of his workers. The only reason for their contacts was the fact that Mirza Sahib had many resources and he was helping the Kashmir Movement in many respects and workers of Kashmir Movement were naturally obliged to him." (Zikr-e-Iqbal by Salik, p. 188)

In United India, Muslims were the biggest minority and they were under British and Hindu subjugation for long time. Huzoor used every available opportunity to liberate these Muslims. Therefore every unbiased student of history of Indo-Pak subcontinent is bound to acknowledge his efforts in this regard. At every occasion and every point Huzoor guided the movement of liberation of Muslims of Indo-Pak in the right direction and it was equally acknowledged by his proponents and opponents. Herein we present some examples.

In 1937, all parties Conference was organized and the issue of separate and combined election was under discussion. Qaid-e-Azam Mohammad Ali Jinnah and other Muslim leaders were in favor of combined elections but Huzoor delivered such an effective speech in favor of separate elections that every one agreed with his suggestion. Maulana Mohammad Ali Jauhar was greatly impressed by this speech so he wrote in his newspaper "Hamdard", "It will be ungratefulness on our part if we do not mention Mirza Mahmood Ahmad and his organized Jamaat who dedicated all their efforts and resources for the welfare of Muslims irrespective of their doctrinal differences.

On the one hand they are taking interest in Muslim politics and on the other hand they are doing their best to improve Muslim organization, propagation and commerce. And in not too distant a future we will see that the character of this well organized community of Muslims will become the guiding light for Muslim Ummah in general and for those people in particular who make grandiose claims of service of Islam but in fact are worthless. Those gentlemen who had the honor to attend this general meeting in Qadian in which Respected Mirza Sahib has talked about his future plans and modus operandi would definitely agree with my opinion." (Ta'assurrat-e-Qadia, ref. "Hamdard", Delhi, dated December 26, 1927).

Also, the newspaper "Mashriq", Gorakhpur, wrote, "All the Muslims are obliged to Respected Imam Jamaat Ahmadiyya for his favors. It was because of his movement that "Wartman" was prosecuted. It was his Jamaat which pursued the issue of "Rangeela Rasool". They were fearless and did not hesitate to go to jails. It was his pamphlet which made Governor Sahib to deliver justice. At this point in time every Muslim sect in India is afraid from the British or Hindus or other nations. It is only the Jamaat of Ahmad (as) which is, like the Muslims of the Early Period, are not afraid of any person or nation and are doing pure Islamic work." (Mashriq, dated September 22, 1927)

In June, 1929, the Simon Commission report was published. The Commission had recommended that federation, comprising of provinces and states, should be established. Indian leaders were not satisfied with the recommendations and law and order situation was about to be seriously disrupted in the country. The Viceroy, after consultation with British Government and Minister for India, announced to convene Round Table Conference. In this conference the issue of independence of colonies was to be decided. In November 1930, the first Round Table Conference was organized. Huzoor by his farsightedness realized that, in this conference, the greatest attention will be paid to Simon Commission Report. Therefore, on this issue Huzoor authored a book, "The Solution of Current Political Issue of India" got it translated

and circulated it extensively. On this book, scores of Muslim and British leaders sent letters of gratitude and wrote reviews.

During the second world war when fighting involved Egypt and the possibility of involvement of the Holy Land in war was raised. Viewing this possibility Huzoor delivered a sermon to prevent the spread of fighting to the holy land and Egypt. The newspaper "Zamzam" in its July 19, 1942, issue applauded this service of Huzoor in these words, "Under these circumstances... the Imam Sahib has shown such love for Islam with reference to Egypt and Holy Land of Hijaz that we are greatly indebted to him for it and by expressing his concern he has rightly represented the feelings of Muslims."

The Honorable Khan Bahadur Sheikh Sir Abdul Qadir, Law Member, Government of India, Delhi, acknowledged the services of Huzoor for Islamic cause in these words, "I have been having the opportunity to interact with Ahmadiyya Jamaat with reference to general interest of Muslims. I am greatly impressed by his deep interest in issues involving general welfare and progress of Muslims." (Al-Hakam, Jubilee Number, December, 1939)
In short, Huzoor used every opportunity to promote the rights, liberty, welfare and the good of Muslims and yet politicians and Ulema of these days who have a biased mentality, are doing their level best to spread misconceptions in public against Ahmadiyya Jamaat and Hazrat Imam Jamaat Ahmadiyya. They should seriously consider these reviews of their elders and senior politicians and should try to improve their character and bring about change in it.

Nations Will Be Blessed By Him

In 1948, the issue of the division of Palestine was under discussion in the Security Council. At the wishes of Arabs, Huzur instructed Respected Chaudry Mohammad Zafarullah Khan to stay in USA to present their case. Subsequently he presented the Arab case. The Arab delegations thanked Huzoor by sending a telegram and wrote, "We have been greatly relieved. We hope that this will immensely support our demands." (Al-Fazal, November 8, 1947).

Huzoor's instruction to Hazrat Chaudry Sahib to stay on in New York and the gratitude of Arab delegations show that Huzoor was a source of blessing and mercy for all nations of the world.

Meek of Heart

Another attribute foretold in the prophecy was that he will be kind and soft at heart. Allah did bestow on him the softness of heart and kindness. He was endowed with love for the poor, had keen awareness of their needs and had the will to try to provide for their needs. He was always involved in the service of humanity. As a matter of faith he tried his best to maintain the dignity of Humanity. He was not only aware of the needs of non-Muslims but he also provided regular allowances for widows and orphans of non-Muslims, Sikhs and Hindus and he continued these allowances for widows and orphans of Qadian even after partition of India and Pakistan.

Then during the turbulent times of partition he provided protection to the Muslims of Batala district and its surrounding villages in Qadian. He did his best to protect their lives, belongings and honor and effectively arranged for their safe passage to Pakistan by contacting the concerned government agencies. These services of his were acknowledged by the press and newspaper of those days and learned people from every school of thought and belief commended him and praised his kindheartedness and service. In order to inculcate the practice of providing service to mankind and for their best possible training and education and to develop a sense of responsibility in members of every

age in his community, he established the organizations of Ansarullah, Khuddam-ul-Ahmadiyya and Atfal-ul-Ahmadiyya in men and Lajna Imaillah and Nasirat-ul-Ahmadiyya in women. These organizations have been very effective and resulted in a sense of competition to excel in doing good.

The Demise of Hazrat Musleh Mau'ood

According to the prophecy he completed the task assigned to him by Allah in the best possible way and was finally raised to heaven to be in the presence of Almighty Allah, his Lord. *Inna Lillahe wa Inna Ilaihe Rajayoon.*

In short, he was a source of mercy and blessings for his followers as well as non-believers and the wise and learned in the world were aware of his status and value. Therefore at his demise not only the press and non-believers in his own country but people from all over the world acknowledged his services and mourned his death. Herein are presented some of these observations.

At the news of his passing away, the President of Pakistan, Field Marshal Mohammad Ayub Khan, sent the following condolence telegram, "Mirza Nasir Ahmad Sahib, Rabwah! I am grieved to learn of sad demise of Mirza Bashiruddin Mahmood Ahmad. May his soul rest in peace and God grant you and member of your family and his followers courage to bear this loss. Mohammad Ayub Khan."

Condolence message received from Mr. Malik Ameer Mohammad Khan, Governor of West Pakistan, read: "Mirza Nasir Ahmad, Rabwah. Deeply grieved to learn of sad news of your revered father Mirza Bashiruddin Mahmood Ahmad. Please accept yourself and convey to other members of family and Ahmadiyya community my heartfelt condolence and sympathies in this great loss. May the departed soul rest in peace. Malik Ameer Mohammad Khan, Governor West Pakistan."

A large number of newspapers carried obituaries with the news of his demise. Here are some examples:

The Morning News, Karachi, wrote in its November 9, 1965, issue, "Mirza Mahmood Ahmad was born in January 1889 in Qadian, which was the center of Community before partition of India and Pakistan. He has left behind 13 sons, 9 daughters, more than 3 million followers and a network of Ahmadiyya missions all over the world. He was the eldest son of Mirza Ghulam Ahmad, the founder of Ahmadiyya Jamaat. After Maulvi Nooruddin, he became the second caliph of Jamaat in 1914. After becoming the caliph he spent his entire life in constant and tireless struggle so that Islam could be spread all over the world and in Africa, Europe and America in particular. He visited Europe twice so that local conditions could be analyzed and propagation of Islam in western countries could be expanded. During his tenure, 92 new missions were established in foreign countries where 162 missionaries are propagating Islam. These missions are working with full vigor and spirit of dedication and therefore are very effective in changing the false notions about Islam into truth. Ahmadi missionaries have been very successful in African countries particularly along the western coastal areas. There they have to face intense opposition from the Christian missionaries and work extremely hard. He translated Holy Quran and its commentary in more than a dozen languages. In addition to that he has left behind invaluable and extensive literature in defense of Islam. In the days when movement for independence was at its height, Mirza Bashiruddin Mahmood Ahmad supported Muslim League with full force. Before that in 1924 when the shudhi movement was in its full force in U P and Arya Samaj (sect of Hindus) were converting Muslims to Hinduism in great numbers, Mirza Sahib accepted that challenge and opposed it with great vigor. In 1931 he was elected as President of All India Kashmir Committee and he infused new life

in the movement of Kashmir Independence and in 1948 created a full battalion of volunteers from his Jamaat and gave under Government control at his expense to take part in war in Kashmir." (Al-Fazal, December 3, 1965).

The Pakistan Times, in its November 9, 1965, issue paid tribute to Huzoor in the following words, "Imam Jamaat Ahmadiyya, Mirza Bashiruddin Mahmood Ahmad, after a long illness passed away in Rabwah on Monday morning. He will be laid to rest in Rabwah at 10 o'clock on Tuesday morning. Before his burial a meeting of Election Of Caliph Committee will be held in which new Imam will be elected. According to the news received from Rabwah, a large number of members of Ahmadiyya Jamaat are arriving in Rabwah from all over Pakistan to pay last tribute to their departed Imam... Mirza Bashiruddin Mahmood Ahmad was elected Imam in 1914. He opened missions all over the world particularly in Africa, Europe and America. In this connection he opened 96 new missions abroad and now there total number is 152. The Jamaat's missions have great success in Africa, particularly on the west coast. There they had to work extremely hard against the Christian preachers. When movement for Pakistan was at its peak, Mirza Sahib supported Muslim League vigorously. Before that in 1924, when Shudhi movement was started by Arya Samaj to convert Muslims in UP to Hinduism en masses, he fought back with great courage.....In addition to translation of Holy Quran in more than a dozen languages and commentary, he has left behind an extensive and valuable literary treasure." (Al-Fazal, December 3, 1965).

The daily Nawa-e-Waqt, published the news of his demise in these words, "Lahore November 8.–Spiritual Leader of Ahmadiyya community, Mirza Bashiruddin Mahmood Ahmad passed away this morning. He was ill for a long time. He was 77 years of age. He will be laid to rest tomorrow in Rabwah. For the election of new spiritual leader, a meeting of Elective Council is in progress in Rabwah and new Spiritual Leader will be elected before the burial of Mirza Bashiruddin Mahmood Ahmad. He was elected the head of Jamaat in 1914. He opened new mission all over the world in general and in Africa, Europe and America in particular. In this connection he himself twice visited Europe. He opened 96 new missions in total. These missions are working against Christian missions particularly along west coast of Africa. During the movement for Pakistan, the Late Mirza Bashirud Din Mahmood Ahmad supported Muslim League. In 1922 when Arya Samaj started the movement to convert Muslims in UP to Hinduism, Mirza Sahib worked a lot to stop those conversions. He got Holy Quran translated in more than a dozen languages including Dutch, German, Indonesian and Swahili languages. He was also the President of All India Kashmir Committee in 1931. In 1948, he created "Furqan Battalion" of volunteers and gave it under the high command to participate in Kashmir Jihad. Members of the Ahmadiyya community are arriving in Rabwah to participate in the funeral of Mirza Bashiruddin Mahmood Ahmad, many of them are arriving from overseas." (Al-Fazal, November 13, 1965).

Daily newspaper Mashriq, in its November 10, 1965, issue gave the news of his demise, "In the history of Ahmadiyya Jamaat this stage has come after 51 years and it is going to elect new leader. After the demise of the founder of the Ahmadiyya community (Hazrat) Mirza Ghulam Ahmad (as) Maulvi Nooruddin was elected as first caliph. He remained in this office for six years until his demise. After him the elder son of (Hazrat) Mirza Ghulam Ahmad, Mirza Bashiruddin Mahmood Ahmad was elected as second caliph." (Al-Fazal, November 13, 1965).

Daily Imroze of Lahore counted his countless services to the Muslims in its November 13, 1965 issue and particularly mentioned the

missions in Africa, Europe and Africa, leadership in the political affairs of the nation and the translations of the Holy Qur'an. Similar tributes were paid by "Nai Roshani" of Karachi dated November 10, 1965, and Daily Hrriyyat of the same date, The light of Karachi dated December 18, 1965, and Weekly Insaf, Rawalpindi of December 4, 1965.

There were many more Pakistani newspapers, including the Daily Naee Roshni (Nov. 10, 1965); the Daily Huniat (Nov. 8, 1965); the English Daily, The Light (Nov. 16, 1965); and the weekly Insaaf of Rawalpindi. There were also many letters to the Editors from many individuals, too numerous to mention here.

Newspapers from outside Pakistan include the Sidq-i-Jadid, Lukhnow, India (Nov. 19, 1965); Newspaper Roshni, Srinagar, Kashmir (Nov. 11, 1965); the Daily Haqeeqat, Lukhnow(Nov. 10, 1965); The daily Tribune, Ambala, India (Nov. 9, 1965); The Daily Samaj Katak, Orisa, India (Nov. 13, 1965); The Liberian Star, Liberia, West Africa; etc.

The prophecy required that the Musleh Mau'ood find fame in the corners of the earth. Such a large scale mention of his demise illustrates that he, in fact, had won fame all over the world. The prophecy, therefore, was fulfilled in him in all its grand details.

Let us humbly pray that Allah elevate him in ranks in Jannatul Firdaus and count him among His very chosen servants. May we become able to mould our lives as he wished us to serve the cause of Ahmadiyyat. Ameen!

IMPORTANT ANNOUNCEMENT

We have planned to dedicate the July-August 2003 issue of the Ahmadiyya Gazette and Alnoor to the memory of late, Hazrat Mirza Muzafar Ahmad (M. M. Ahmad), ex-Amir Jamaat Ahmadiyya USA. We request our regular contributors as well as those who have had an honor and privilege to know Hazrat Mian Sahib on personal and/or professional bais to send articles, anecdotes describing their experiences about his exemplary personal and professional life and historical photographs to us by April 30th 2003. We request that you send an electronic copy of your articles to GazetteUSA@Yahoo.Com. Please make sure that you include your complete Name, Address, Phone Number and eMail address with your articles. Photographs should also be properly captioned describing the event or function complete with date and place of the event. Please send your contributions to:

The Editors, Ahmadiyya Gazette

15000 Good Hope Road

Silver Spring, MD 20905

8th Annual Qaideen Refresher Course

Compiled by Muhammad Chaudhry in San Jose, Amjad Khan in Boston, and Zahid Mian in Boston

Majlis Khuddamul Ahmaidyya, USA held its 8th annual Qaideen Refresher Course on December 14, 15 2002. The main goals of this event included: presenting annual plans by the National Mohtameen, addressing questions by local Qaideen, and giving Qaideen guidelines on how to become good leaders. The event was held at Baitul Hadi in Old Bridge, New Jersey (Centeral Jersey Jamaat). More than 100 members attended the event, including national Amila members, Qaideen, and other respected members of the Jamaat. This year, former MKA Sadran, local Jama'at presidents, and National Mohtameen led several panel discussions. Participants of the QRC also held a "farewell" session in recognition of former MKA Sadr Mr. Shukoor Ahmad's contributions to the development of MKA USA. In addition, the QRC had three simultaneously-held workshops for finance, Taleem, and Tabligh.

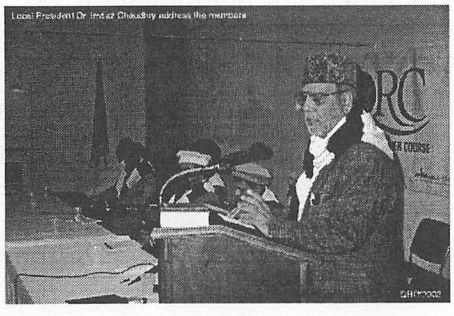
During the "farewell" session, several members spoke affectionately about their experiences with Mr. Ahmad. Some spoke of his deep devotion to the Jama'at, while others spoke of his respect for those who worked under him. QRC participants shared examples from their experiences that spoke volumes about Mr. Ahmad's character. He was described as devoted, altruistic, responsive, committed, organized, brotherly, and service-oriented. It was a moving mix of words for the former Sadr.

A session moderated by Naib Sadr, Mr. Rizwan Alladin, entitled "Leading my Qiadat" included points of interest from previous Sadaraan Mr. Munum Naeem and Mr. Shukoor Ahmed, and Regional Qaid and Director of Racine Youth Leadership Academy Mr. Ahmad Qawi. Each addressed a specific aspect of being a good leader. Mr. Naeem described the compelling need for Khuddam to adhere to their pledge, to exhibit passion for service, to pursue measured goals, and to pray continuously for the success of their efforts. Mr. Ahmad stressed the importance of developing a strong Amila that is receptive to constructive criticism and that establishes clear communication channels between Nazimeen. Mr. Qawi urged Qaideen to lead by example and to listen to the concerns of the local membership. Mr. Alladin added the importance of reciting the Qur'an daily and writing to Hazoor for prayers.

In the final session chaired by Sadr MKA USA, Mr. Naseem Waseem, Jamaa't Presidents, and other Jama'at dignitaries spoke to the participants of the QRC. They discussed a range of issues including strengthening the rishta-nata (matrimonials) process. Mr. Wasim Malik, president of San Jose Jama'at, focused on building relationships with members. Pointing to examples in his own Jama'at, he discussed how a stronger relationship with his membership helped him become very efficient in Jama'at work.

Mr. Nazir Ayaz, president of New York Ja-

ma'at, reminded the participants about Khuddamul Ahmadiyya's designation as the backbone of the Jama'at and the roles associated with it. He went on to describe the position of Qaid as the "most sensitive and important position" in the Jamaat and how critical it was to be a strong leader. The issue of leadership was again raised when he discussed the issue of offering prayers. He said that it was critical that the Qaid not only demonstrate a good example by observing Salat, but also lead others to perform the Salat. Citing the sermons of Hadhrat Khalifatul Masih IV, he explained that Sala'at was necessary to achieve peace of mind and mentioned "families who pray together stay together." He also touched on other issues such as helping the younger men become better citizens, Waqar-e-Amal, and Rishta Nata.



Dr. Imtiaz Chaudhry, President of Central Jersey Jama'at asked the members to pay heed to the advice given by Huzoor in two poems. The first by Hadhrat Khalifatul Masih II, Musleh Maud ra and founder of MKA: Naun-e-haalane jamaat mujhe kuch kehna hai ... The second by the current imam, Hadhrat Khalifatul Masih IV atba: ho rahee hai manzil shaam chalo ...Citing these verses, he implored the Khuddam to make greater sacrifices and "do more than you think you are capable of." "Only Allah knows of your full potential so don't underestimate your capabilities," he said. Finally, he said that we should follow the example of the greatest of all Khuddam—Hadhrat Muhammad saw.

Hafiz Samiullah Chaudhry, President of North Jersey Jamaat and National Jamaat Waqf-e-Nau Secretary, then said a few words to the gathering. He succinctly pointed out the importance of reciting and learning the Quran by recalling the beautiful words of the Promised Messiah as: jo loag Quran ko izat dain gay, wo asmaan per izat paen gay (those who honor the Quran will be honored in the heavens). "It all begins with the learning of the Holy Quran," he emphasized.

Mr. Zinda M. Bajwa, National Jamaat Public Relations Secretary, reminded the members that they represent Islam-Ahmadiyyat in the world, and it was their actions that the world would use to judge Islam-Ahmadiyyat, so they should exhibit the best behavior and increase their knowledge of Islam. He suggested spending a few hours a week watching MTA or browsing www.alsilam.org.

By Allah's grace, the event proved to be inspiring and constructive for all participants. May Allah give each Khadim the wisdom and strength to discharge his responsibilities for the upcoming year. Insha'ala. Ameen.

Note: All presentations are available on mkausa.org

Baltimore Jamaat Activity

Meet the Author with Arif Humayun

The Baltimore chapter of Khuddam-ul-Ahmadiyya USA held "meet the author" event at the Towson Public Library, in Baltimore County, Maryland on 28 December 2002. Arif Humayun, the author of "Islam the Summit of Religious Evolution" profiled his book to an invited audience of about 100 people, including a few non-Muslims. His presentation described the background that led him to research the subject and publish the book which Hazrat Khalifa-tul-Massih IV aptly named: Islam: The Summit of Religious Evolution. Alhamdolillah, this first of its kind event was a huge success.

Arif's interest in comparative religion developed while he was in Australia on a three-year assignment. There he engaged in extensive discussions with some Christian missionaries and conducted a comprehensive literature search on the developments in Semitic religions, attempting to highlight evolutionary trends that culminated in Islam. Before departing Australia, he published this book. He has since written several newspaper articles and this year published another book "Islam & The US Constitution" which cross references the US Constitution to the Qur'an. Both titles can be accessed free, online at www.IslamSummitOfReligiousEvolution.com and www.islamandusconstitution.com

The success of this novel idea was due to the following factors: Firstly, and quite frankly, the audience appreciated that an average professional Ahmadi Muslim could be motivated to publish a book and many attendees could relate to the author. Secondly, the uniqueness of the idea where the author can openly be questioned in informal surroundings encouraged greater attendance. The unprecedented cooperation and attendance by all regional auxiliaries from Virginia and New Jersey, and their hard work also contributed to the high attendance. This educational and interactive session included a Power Point presentation through a laptop computer and multimedia projector. Hafiz Abdul Qudus recited a verse from the Holy Qur'an followed by its English translation at the beginning of the program. This author summarized the background and methodology of his research and subsequent discussions with Christian missionaries that lasted about 35-minute.

"This work is the result of my discussions with Christian missionaries in Australia, who challenged my faith" said Arif. The presentation was followed by an interactive Q/A session that lasted for another 30-minutes. "Did you have an inherent bias in favor of Islam during your discussions?" asked one of the participants. The author responded to questions very eloquently. Dr. Baig, the president of Baltimore Jamaat, concluded the meeting congratulating the author and thanking the audience for their participation. Light refreshments were served in the end and this provided additional time for informal discussion with the author. About 20-signed copies of Islam the Summit of Religious Evolution were distributed among the attendees. This title published in 1992 is hard to find as all the copies have been sold.

The Baltimore Jama'at is very encouraged by the success of this event and will Inshallah host similar events in the future. Other Jamaats should also build on this favorable experience and use this forum to spread the message of Islam.

Bismillah hir Rahman nir Raheem

Ahmadiyya Muslim Community, USA

GUIDELINES FOR WEDDING CEREMONIES

A typical wedding is a very personal happy, emotional, memorable, and once in a lifetime experience for families and friends. It consists of mostly private family functions but also some public functions. Various wedding ceremonies are a reflection of a community's morals, traditions and culture.

A typical Ahmadi Muslim wedding should be a reflection of our community's sincere adherence to true Islamic principles and practices of modesty (moderation, simplicity and purdah). As such, it is expected that the following guidelines will help in the planning and setup of proper Ahmadiyya Muslim wedding ceremonies:

1. There should be a conspicuous separation of men and women.
2. If Non-Ahmadi guest families prefer to stay together during these ceremonies, they may stay in the men's side.
3. There should be no still/video photography in the women's side unless the non-family guests have departed.
4. The bridegroom and his party should not go in the women's side unless the non-family guests have departed.
5. During various wedding ceremonies, like Mehndi, men should not go in the women's side. The women, however, may entertain themselves through dignified, clean and wholesome activities, like singing poems, etc. Dancing should be avoided. All such activities should be conducted with minimal formality.
6. Gifts at weddings are voluntary and optional. This practice should be kept as is. The practice of gift-registry is to be avoided so as not to create any sense of obligation to subscribe.
7. Given the surrounding non-Islamic society, as a courtesy, the attached guidelines may be included in all wedding/valima invitations.

In the sad and unfortunate event that the above guidelines are not adhered to, the responsible Ahmadi Muslims should respectfully excuse themselves from such a ceremony without unnecessarily embarrassing their hosts.

National Tarbiyyat Secretary

TAHRIK JADID ANJUMAN AHMADIYYA PAKISTAN, RABWAH

Office of Wakil-ul-Mal (II) – Wasiyyat Cell

Circular No. 7 - W
Dated: December 19, 2002

The Amir/,
National President/,
Missionary Incharge,
Jama'at Ahmadiyya .....

Dear brother,

Assalamo Alaikum wa Rahmatullahe wa Barakatohu.

Sub: INSTRUCTIONS FOR MOOSIES OUTSIDE PAKISTAN

1. Enclosed please find a set of instructions in Urdu as well as in English to be publicized in your Jama'ats' various publications like magazines, gazettes and bulletins etc., from time to time.

2. Please make sure that all these instructions have been communicated to each and every Moosi/Moosiah of your country.

3. Also please note that these instructions should not be published all at once but should be taken one by one and publicized effectively. Jazakomullah

Wassalam

Yours sincerely

S/d
Wakilul Mal (II)
Tahrik Jadid Anjuman Ahmadiyya
Pakistan, Rabwah.

TAHRIK JADID ANJUMAN AHMADIYYA PAKISTAN, RABWAH
Office of Wakil-ul-Mal (II) – Wasiyyat Cell

INSTRUCTIONS FOR MOOSIES OUTSIDE PAKISTAN

1. It is very essential for Moosies outside Pakistan to get their payments checked up annually at the end of a fiscal year (on 30th June) by their local/National Jamaat and the errors, if any, corrected.

2. It is always very useful for every Moosi to safeguard every kind of documents pertaining to any payment against Hissa 'Amad or Hissa Jaidad in the form of receipts, certificates or correspondence, etc., and preserve them in a file.

3. In case of change of address, this is the prime responsibility of a Moosi to inform, of this change, the previous Jama'at as well as the Jama'at he/she has joined. It is also very desirable that the Moosi should always keep the Wakalat Maal II (Wasiyyat Cell) informed of his/her movement from one place to the other. Before leaving a Jama'at the Moosi must get a complete account of his/her budget of Hissa Wasiyyat and actual payments, attested by the secretary Mal as well as the president of the local Jama'at and endorsed by the National Amir.

4. It is also very vital for all the Moosies that they must, regardless of any communication from Markaz, remain in constant contact with their National Headquarters as well as the Wakalat Mal II, (Wasaya Cell) at Rabwah.

5. The Moosies must make it a norm to visit, physically, the Wasaya Cell of Wakalat Mall II, along with their receipts of payments, etc., whenever they happen to be in the Markaz and make sure that their account of payable Chanda Wasiyyat and actual payments is complete and up to date in their respective file.

6. According to the rules of Wasiyyat, it is very essential for a Moosi to keep the Majlis Karpardaz informed, through the Wakalat Mal II, of whenever a change takes place in the circumstances pertaining to his/her property/estates due to sale, transfer, bestowment, new purchases, addition, trust or purchase in anonymity.

7. If a Moosi transfers his property or a part thereof in the name of any inheritor/s by the way of bestowment, the Moosi shall still be liable to pay Hissa Wasiyyat on that property.

8. If a Moosi has, in his care, someone else's property as trust, it shall be his/her responsibility to inform the Majlis Karpardaz of such trust, through Wakalat Mal II, so that it should not be included in Moosi Tarka, in case of his/her sudden death.

9. It is a norm of Wasiyyat section of every Jama'at, the world over, that, for the completion of Wasiyyat account of every individual Moosi, a Form "C" is sent to him/her to fill in and return to the Jama'at. Every Moosi is supposed to declare , through this form, his/her total income from all kinds of sources, so as to determine his/her payable Chanda Wasiyyat. If a Moosi does not receive this form "C", due to one reason or the

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A LETTER FROM WAKIL-I-A'LA REGARDING HUZOOR'S HEALTH

Saturday, February 15, 2003

Dear Amir Sahib,

Assalamo Alaikum wa Rahmatullahe wa Barakatohu

At the conclusion of the Friday Sermon yesterday, Huzoor made the following remarks about his health:

> **"In the end, I request you to pray for my health. I feel much better than before, but prayers are still needed. You are requested to remember me in your prayers."**

Members of the Jamaat are requested to continue praying wholeheartedly for Huzoor's health. May the Gracious Allah, in His infinite mercy, grant our dear Imam full recovery and a long, healthy, happy and active life. Ameen!

Wassalam,

S/d Hameedullah

Wakil A'la, Tahrik Jadid Anjuman Ahmadiyya
Rabwah, Pakistan

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other, he/she can declare his/her payable collective Chanda Wasiyyat on a plain sheet of paper and send it to Markaz through local Secretary Wasaya.

10. In the light of Rule 51, if the property of a Moosi yields any income, the Hissa Amad shall be payable on such income at the rate of Chanda 'Am, i.e., 1/16.

11. In the light of Rule 52 "if Hissa Jaidad on a property has been paid in full, then payment of Hissa 'Amad at the rate of "Chanda 'Am" (i.e., 1/16) on such income shall remain obligatory.

12. In the light of Rule 53 'the Moosi shall, after every five years, inform the office of the particulars of his/her property on the prescribed form, i.e., FORM - C.